Late Newes out *of* BARBARY.

IN

A Letter written of late from a *Merchant there, to a Gentl. not* long ſince impolyed into that coun-trie *from his Maieſtie.*

Containing ſome ſtrange particulars, of *this new Saintiſh Kings proceedings: as they* haue been very credibly related from ſuch as were eye-witneſſes.

(***)

Iuprinted at London for *Arthur Ionſon.*
1613.

An Aduertiſement to the READER.

HAuing receiued this Letter following out of Barbary, *from an honeſt Engliſh Merchant, who hath long time ſoiourned there, very religious, wiſe and diſcreet, and ſo knowne among the Merchants: with whom alſo my ſelfe conuerſed many moneths, during my abode in that countrie; and therafter ſhewing it as a matter of newes to ſome friends, I was at length importuned to make it common, in reſpect of the nouelty*: eſt natura hominis nouitatis auida; *and (as the Prouerbe is)* Africa ſemper aliquid apportat noui. *Thereby to ſatisfie, if not all (which) was wont to bee the Poets taske*: Populo vt placerent quas feciſſet fabulas); *yet at leaſtwiſe thoſe, who haue nought elſe to doe, (like thoſe Athenians in the Acts)* but either to tel or heare ſome newes: *Howbeit, I hope, it may ſerue to ſome good vſe alſo for vs Chriſtians of theſe laſt daies*, vpon whom the ends of the world are come: *to ſee how buſily the Diuell acteth his laſt part, now in this laſt age of the world, & playeth his prize, for that he knoweth he hath but a ſhort time, 40. yeers by his own calculation, pronouncing before hand his owne condemnation.* For the Lord hath ſo done his marueilous workes that they ought to be had in remembrance: *And ſo ought*

Act. 17. 21

Forty yeers (ſayth this new ſainctiſh king or Prophet of his) & then Chriſt muſt come to iudgement, as in the letter.

ought the deuils workes too, though in an other kind, & a Latere *(as I may ſay) for he is the Ape & imitator of God* (transforming himſelfe into an Angel of light) *neither can he doe any thing of himſelfe, but by Gods permiſſion as he hath power, commiſſion, and authority from him. And therein alſo many times he plaieth the* Mountibank, *obtruding for true and* effectual workings *(as the Apoſtle tearmeth them) many falſe and feigned deluſions. And whether true or falſe, his end is ſtill to deceiue, and vent his lying arts, doctrines of deuils; and therefore in ſcripture worthily ſtiled* the father of lies: *and his miracles, which hee worketh for confirmation thereof,* lying wonders. *And by theſe his ſleighty conueiances, ſometimes winding heere, ſometimes there, hath this ſubtle ſerpent gon frō about time to time, compaſſing the earth, to and fro, and walking inet to deceiue the world. And not onely the world (I meane the children of diſobedience and miſbeleefe)* but if it
Mat. 24.24 were poſſible euen the very elect. *And ſuch muſt bee (or rather is) the comming of* Antichriſt *in this laſt age of the world whereof we haue beene ſo long ſince forewarned:* (little children it is the
Ioh. 2.18. laſt time &c.) Whoſe comming (*as the Apoſtle*
2. Theſſ. 2.9 *deſcribeth it*) is by the effectual working of Sathan with all power and ſignes and lying wonders &c. And therefore God ſhall ſend them ſtrong deluſions that they ſhould beleeue lies: that all they might bee damned which beleeue not the truth &c. *O the miſerable eſtate of al miſ-*

beliewers,

belieuers, whom the deuil hath thus blinded to their vtter condemnation, which sleepeth not. *And such is the state and condition of these miserable Moores giuen ouer, beyond measure, to these idle &* superstitious vanities (*so* Dauid *calleth them* I hate all them that hold of superstitious vanities) *blind propheſies dreams, necremancy and such like, wherein these Saints professe themselues, and hold the people in such awe for feare of their curses (which many times fall out accordingly: (the deuill working together) as if they were Popes, such is their soueraignety. As by this example yee may see, one of these fanaticall Saints now become a King.* Scilicet his Babilon dextris: *euen by these and such like arts, did* that spirituall Babylon, *at the first* that great Whore *spoken of in the Reuelation*, that man of sinne, the sonne of perdition, now sitting as God in the Temple of God, and shewing himselfe that he is God) *vnder the like pretence come to the height of his supremacy, not only making himselfe a King, but insulting euen ouer Kings and Emperours*: not caring (*as the prouerb is*) neither for King nor Keiser, *but* exalting himselfe against God, and all that is called God: *that is to say Kings and Princes.* Be wise now therfore ye Kings, *whether Christian or Heathen, the vse is generall to al, beware of these Saints for all their hypocriticall shew of Holinesse. Saints in profession but Deuils in practise.* His Holinesse catexochen; *euen that holy one of Rome,* (*for so the word Saint signifieth: a Holy one*)

Reue 17.1.
2. Thess. 2.3

nam

nam ſi hic mali eſt quidquam (I *ſay no more*) *they are capital enemies to the thrones of Kings. Inſtance this Saint who* (*forſooth*) *vnder a colour of Holineſse, and ſimplicity, armed with moſt ſtrong deluſions, euen from the Deuill himſelfe*) *yee ſee what wonders he hath wrought againſt* Mully Sidan, *yea and what greater hee promiſeth*: operæ pretium eſt audire.

But when that bridge appeareth in the mouth of the Straights, as he propheſieth, and he with all his troupes ariue in the Popes Dominions (*the Pope and he in the Liſts together*) *then we ſhal ſee whether deuil is the ſtronger. The Lord preſerue his people from their deuilliſh deluſions. And ſo after this long Preface* (*too long I muſt needs confeſſe for ſo ſhort a diſcourſe, but that I tould not wel cut it ſhorter*) *I referre it to the cenſure of the wiſe to make vſe of: beeing the chiefe and maine motiue, with the aduiſe and approbation of ſome godly Perſons, Preachers and others, why I haue publiſhed it. Which* (*if I finde acceptable*) I *may* (*perhaps*) *bee encouraged to reuiſe ſome papers of my owne, all this while throwne aſide, as touching the affaires and ſtate of that country, falling within the compaſſe of my dailyobſeruation, during that my imployment: with other accounts of my time not altogether idlie ſpent there, hauing now but too good a leaſure* (*ſince the loſſe of ſo hopefull a Maiſter*) *for ſuch a purpoſe, God ſend vs an other comforter. And ſo once more farewel gentle Reader.*

I. H.

Laus Deo in Saphia, *the* 9. *of September.* 1612.

GOod Sir, in moſt hearty manner I commend mee vnto you, with deſire of your good health, and all other content to your hearts deſire, which the Lord grant you: Amen.

Since my laſt vnto you, here is great alteration in this gouernment, as I account you haue vnderſtood before now. And becauſe Maſter N. and Maſter F. haue beene here, and heard, and ſeene what hath paſſed, I doe referre the diſcourſe to conference: For I aſſure my ſelfe they will viſit you. Yet I will make bold to trouble you, to aduiſe of ſome perticulers as followeth.

The tenth day of *May* was the battaile betweene *Mulley Sidan*, and our new King

Mulley Om Hamet ben Abdela; not farre from *Marocus* betwixt the mountaines, and the City both sides very strong: Yet in mans iudgement *Mulley Sidan* of most force in horse and foote, and three and thirty peeces of good field ordnance. The other no ordnance, and a few peecemen: his chiefest force Larbies of Sahara, a place distant hence twenty daies iourney.

Larbies are the country people dwelling in tents.

Brebers those that inhabite the mountaines.

Azagies are a kind of darts.

These armed with Launces, demy Launces and Azagies, and many Larbies that came in to him, by the way as he came some hee forced, some voluntary. And at the day of battaile his people beganne to bee dismaied, perceiuing *Mulley Sidan*, was very strong. But hee encouraged them, saying, as they had found that come to passe which formerly hee told them, so now they should see the like and bid them not feare his ordnance, for onely three peeces should goe off, and doe no harme: the rest should take fire, but not shoote a bullet, and hee would bee formost, and goe in the face of the ordnance, and finding his wordes true, then at his commaund to fall vppon his enemies.

So

So hauing satisfied his people with these perswasions sent spies to know where *Mulley Sydans* ordnance lay, and so came right before it, with all his troopes. And comming within daunger, at *Mulley Sidans* commaund, they gaue fire, hauing both Moores and Christians that knew how to mannage his ordnance.

So three peeces went off, and did no hurt. But the bullets hard sing in the ayre a great height, and the rest of the ordnance tooke fire, and burnt out the powder, but shot no bullet that remained in, so comming neerer, the Musketiers plaied vpon them, with foure thousand shot, yet hurt no man.

So then they came on, and *Mulley Sidans* people gaue way and fled. They pursued them, and slue *Mulley Abdela ben Hammet*, *Alkaide Hammet*, *Benzebeere*, and many moe *Alkaides*, and betweene foure and fiue thousand people. So put his people in to Marocus, and lay himselfe in the field.

Hee hath not entered into Marocus, neither purposeth till he haue destroied his enemies, and put peace in his country. So *Mulley Sidan* fled & came down to Saphia,

Hackam is a chiefe officer in a City.

Sidan, fled and came downe to Saphia, with his *Hackim*, *Abdela Kather*, *Abdela Sadocke* and the Iew *Benwash*, and a few others (besides his mother and women, and luggedge) Heare made account to gather a head againe, and to giue a new battaile. But in vaine the *Larbies* made a faire shew and came in to him, and receiued some money, cloth, and linnens from him, and so would haue betraied him.

Whereupon he hauing some of his brother *Mulley Sbecks* children with him, (to make friendship with his brother) sent him his children and wrote to him very kindly. So betweene them I account is peace. So staied heere so long as he durst: for that *Mulley Om Hammet* pursued him. Whereby hee was forced to fraight a ship of Marselleis heere in port, with a French Ambassador, who came to him vpon busynesse out of France, and a Fleming that was in the roade: and tooke his Treasure and luggage, some Women and Children, some *Alcaids* and Seruants, and *Benwash* and his followers, and went for Santa Cruz and there Landed in Sus: and from thence to Tartadante and there since remained, what force he hath or of his pro-

proceeding wee here know not the certaintie.

Some fewe dayes after his departure, came our new King into these parts, halfe a dayes iourney from Saphia, and all the Larbies came into him & submitted themselues, and he receiueth al in to fauor, pardoning what passed: For, hee sayth, hee comes to make peace, and is sent from God, because of thee euill gouernment of *Mulley Hammets* sonnes the Xeriffes; and to stablish their Prophets religion, that was deceaied, and to fight against the Christians, and recouer those parts of Christendome the king of Spaine holds from them: as Granada, Andaluzia, &c. and tels his people they shall yet see greater wonders come to passe, where they shall acknowledge he is sent of God; he promiseth them Spaine, Italy, and France: and hauing put peace in these countries, there must now appeare a bridge in the mouth of the straights, which hath been in former time, (and so recorded in their writings) & sunk in the sea. Now in his time it must appeare to carrie ouer the Moores: and hauing gayned these countries, he must raigne forty yeeres, and then must com Christ, whom they call *Sidie Nicer*: and he must surren-

Kinred of Mahomet which they challenge.

der all to him; for he must iudge the world, and then all must end.

But for England, Flanders, or other parts they haue not to doe, they will haue friendship with vs, and desire trade and traffique with vs in loue and friendship, and would haue his myracles and acts made knowne abroade the world: I was in his Almahalla at first fowre dayes, and spake with him, and saw his behauiour, and found him very humble and courteous, with many good speeches; and pittying the iniuries all the Christians haue by the ill gouernment of his Predecessors, or Vsurpers as he counted them. A man of some thirty six yeers, very ciuill, very plaine in habit, a course tucke vpon his head of died callico, a holland Shirt, an Alheick of lile grogram, a plain sword by his side, hanged with a plaine leather thong: a man of great wisdome and learning, as none like amongst them, and a good Astrologer, a great Polititian. And hath drawne vnto him *Alkaide Azus*, of whom you haue heard the principall Councellor of the land, *Shecke Zimbie*, *Shecke Glowie*, and many other Saints and principall men; and since his comming maried the Widow of *Mulley Bufferris*. And now diuers libels in Larby verse a-

Or Camp.

Or turbon. A long loose garment much like an Irish mantle.

gainst

gainſt *Mulley Sidan* and his proceedings, and of further miſery muſt come vnto him, till he and his race be conſumed. And for his gouernment at Morocus placed his Hackam to ſee euery one haue peace, and a very honeſt man for iuſtice: So Morocus is in peace and quietnes; and amongſt the Larbies he demands his due; either corne, horſe, cattell, or money; and tels them he coms to put peace amongſt them; neither to rob thē, nor yet to loſe his right; not to giue them pay, but force them to ſerue him, as need requireth, if they yeelded not to ſuch conditions, his ſword ſhould force them: he came amongſt them as a gueſt, and was to be entertained by them, and not to giue them to gaine their fauour. By which ſpeeches, myracles paſt, and policy, hee hath made them all tremble; ſo he puts all to ſilence: Som cōtent themſelues, of the greateſt in former time, to heare and ſee, ſhew obedience and ſay nothing: others change with the time, and haue great imploiments, and profeſſe loialty to him, and renounce their old Maſter; what the euent may be I know not: for, we haue learned, *the hearts of Kings are in the hands of the Lord, he turneth them: as riuers of waters which way hee pleaſeth.*

But

But hauing been in his Almahalla, seeing the manner of it, his plainnesse and policy, mixt with a shew of mercy and a kind of Saintish gouernment, I feare mee it will come to passe, according to the Fable in *Aesop*, when the Frogs desired a King, a blocke was throwne downe into the water, which dash at the first made them feare him, but lying still they grew familiar, and sunned themselues vpon him, and grew in dislike; so had the Storke: But it were to be wished they would now content themselues, when peace and iustice is offered. If he do continue it is like to be with trouble and bloud-shed; for already the people begin to disobey, and the Shabenites, Mulley Sidans * *Cast*, are got to the mountaines neare Marocus, and haue procured some of those * Brebers (as we tearme them) to ioine with them; and one *Mulley Om Hammet Bolassad*, and these haue robbed to the gate of Marocus; wherupon this King sent forces to expell them, but found them so strong that they durst not meddle with them: whereupon was forced to rehale his Almahalla some fifteen daies since, and is gone towards the Mountaines, where at this present hee is neere Frugo: and what hath passed since we know not, only expect

euery

* Or Kinred.

* Mountainers.

euery howre to heare some good newes that he may preuaile; but here it is greatly feared, because many of his owne people be departed from him: and those Larbies he caried along with him out of these parts, run away and returned, so if he lose, the other bee the friends of *Mulley Sidan*, and he is expected againe: But the beginning and rising of this king and his procedings are very strange. He is a great saint and learned in the lawe, and was sought vnto by many the principallest of the land for his blessings, and fauour, according to their superstition; he findes it in ancient books writ of him by way of prophecy, that such a man of that place named *Messa* (whence he is) by name *Mulley Om Hamet ben Abdela*, should bee sent at this time, to put peace in the country, and to reuiue their law, and put out the race of *Mulley Sidan*, and name of Xeriffes: and so to raigne forty yeers till Christ come to iudgement: his beginning must be, hee must strike vp a drum hee should finde in that Zowie at Missa, and then should repaire vnto him people, to make him king. The manner of his proceedings, and what encounters hee should haue, and what he found written, all the Talbies and learned men now do confesse to find the same written in their bookes. At his beginning he put forth only *one tent* and *a kitchen*: so resorted

Or Saints house.

to him the Shrokies, a ſaintiſh people in their lawe, but otherwiſe in behauiour very Sauages. Theſe without pay came to him, to the number of 150. or 200. at moſt; and with their helpe hee brake Alhadge Lemiere, and his forces, ſeruants of *Mulley Sidan*, beeing 5000. ſtrong; ſo more of the ſayd Shrokies came to him, to the number of 5000. & with them and ſuch people as ioined with him in the way, he ouerthrew *Mulley Sidans* forces thriſe before the battell.

And ſo came to ſome ſtrong places in the Mountaines, neuer brought to ſubiection in the time of *Mulley Sidan*, nor his father: Thoſe with-ſtood him, but hee ouercame them and made them pay him what he demanded, ſerue and obey him; ſo forced the principalleſt Shecks in the countrie to come to him. After this marched towards Morocus, and by the way was to paſs a riuer; and the daie before he warned his people, in paſſing ſuch a riuer no man to take vp water in their hands to drinke, if he did he would die. After comming to the riuer weary and hot, many not remembred, or not regarded his words, but tooke vp water in their hands, drunk, and anon after dyed, the reſt all eſcaped, which ſtrooke a feare into them to breake his command, and a perſwaſion that hee is more then a man: For they ſay hee

is their Fatamie, that is, a Sauiour. Next in comming to Morocus, diuers great Saints and Sheckes resorted together, and would goe to visit him, that they might see what hee was, and vnderstand whether that which passed was true or not. So comming, after salutations, hee told them they came to enquire and see what newes, and what wonders hee did, and so meant to depart.

Now therefore, beeing men of account and Talbies hee would satisfie them, that they might satisfie others. So appointed them a time to come againe, and to bring such bookes, hee nominated, with them; so they did: Then he vvilled them to turne to such places, and reade what they found written of him; so they did. To wit, both his name, his beginning, and course he was to take, and withall found written seauen speciall markes, or signes, hee must haue vppon his bodie, a wart aboue his right eye, a blacke tooth before, a bunch of hayre growing betweene his shoulders, a signe of a ring in the palme of his right hand, the signe of a spurre vpon the outside of his right legge; the rest I remember not.

But these and the rest hee shewed them which seeing they did honor him and swore

to him to ſerue him, and to liue and die with him, or in his cauſe.

Next comming to a place named Dets in the mountains very ſtrong, where much people were gathered together againſt him ſo that ſome of his owne people began to faint and be afraied: hee bad them feere nothing for that before to morrow they ſhould ſee there was more with him then againſt him: ſo that night, he cõmanded to take vp his Almahalla & march towards that place Dets: ſo they did, and all night long to the thinking of al his people, there marched another Almahalla greater then theirs, and went before them: and comming to the place Dets vanniſhed away, and at ſight of it his enemies fled, leaſt the place and goods, alto the ſpoile, ſo comming thither had the ſpoile of all without fighting. This our country man M. W. affermeth with diuers others vpon ſolemne oth to haue ſeene. At his being in theſe parts, my ſelfe with others went to welcome him: he entertained vs very kindly, & told vs he would ſhew the Engliſh what fauour he could, and permit them free trade, willing vs to take knowledge that he was ſent by Gods appointment to releeue the oppreſſed as wel Moores and ſtrangers, as Chriſtians, and al ſorts, and what we had ſeene and heard to aduertiſe, ſaying wee ſhould ſee yet

more

more ſtrange matters come to paſſe, then what had paſſed. His meaning as we gather is, the conquering of Spaine, France and Italy; with which oppinion hee poſſeſſeth the fooliſh and credulous Moores. Now hauing bin tedious to trouble you with ſuch news as the time affoords (not al but part as it comes into my memory) I pray you take it in good part: the cenſure hereof I leaue to your wiſdome and conſideration. For my owne part I am perſwaded, they bee deluſions of the diuell done by witch-craft, and permit-by the Lord, to ſeduce them to further error, God deliuer vs Chriſtians well from among them, and grant vs the vſe, and true knowledge of his holy word preached in Chriſtian countries which heere wee want, and the vſe and comfort of his holy Sacraments to the ſealing vp of our faith in Chriſt Ieſus *Amen.*

I am ſorry I haue nothing for remembrance, to preſent vnto you, but God willing when the time betters I will not bee forgetfull: in the meane time, I pray you accept of theſe few lines in good part. So reſting euer at your ſeruice, I commit you to Gods holy tuition who bleſſe you in this world with health and content, and in the world to come with eternall ioy, *Amen.*

Your louing friend to command. R. S.

Newes from Barbary.

An other letter receiued from *an other friend, at the ſame time dated the tenth of September.*

GOod Sir pardon me in that at my going away, I came not to take my leaue of you: the ſhip went downe two daies ſooner than I made account off. But for all your courteſies alwaies towards mee, I heartily thanke you and remaine your debter &c. For the ſtate of this country, and of the wars of this new King, I know Maſter S. hath enlarged you more than I can a great deale. But for all this, and the troubles *Mulley Sidan* hath had, it is thought he will be king again, and that in ſhort time: ſtaying but for a new Moone to giue battaile. This Saint or king told his Shrokies which came with him at firſt, his comming was to take Mazagant, Süte and Tanger, not to fight againſt the Moores vnleſſe they would reſiſt, and not let him take the Chriſtian townes. Hee ſaid againe that *Mulley Sidan* and his followers were Chriſtians, one who robbed all men without reaſon, killed and ſlue many men vpon no occaſions, but in his angry minde. And withall ſaid hee dranke wine, and eate oppium, therefore ſaid it could not bee but

that

that hee was an *Vnsrony*, which amongst them they hold to bee an vniuſt, or vngodly man as they say wee Christians are. His Shrokies two thousand fiue hundreth almost all footmen, with no peeces, but halfe Launces: that was their weapons, bareheaded men. Neuer in their liues they weare shert, or cloth to their backes, but an Alheik. Which Shrokies haue left this king, and are all gonne for their country. This kings forces are of Larbies, which are horsemen: euery day they flee from him more and more. As *Alkaid Syde*, whom you knew *Alkaid* of this place, is come from him with sixe hundreth horse. So that very shortly *Mulley Sidan* is expected to come heare againe. And thus with my commendations to your good selfe, and all our good friends I commit you to the Almighty.

Yours assured to command.

G. B.

FINIS.

SInce the writing (and almoſt printing) of theſe two letters, there is newes come (and that for certaine as I am giuen to vnderſtand) that *Mulley Sidan* is defeated againe, and hath loſt this laſt battaile: ſo the Saint victorious ſtill. What the euent of all theſe troubles may bee it is hard to geſſe. This country hauing beene ſo long time (euer ſince the death of old *Mulley Hamet*) ſo vnſetled, and ſubiect to ſo manifold alterations: ſo many yeeres, almoſt, ſo many alterations of gouernment: The crowne imperiall toſſed to and fro, from one to another, as it were a tennis ball rather then a diadem. *Seneca.* *Non vnquam tulit documenta, fors maiora quam fragili loco ſtarent ſuperbi:* And that may ſerue for another vſe: a finall vſe of all, either that hath paſſed, or may hereafter fall out: whereof if any thing elſe come to my hands, worthy obſeruation, I ſhall not withhold it, to make the reſt anſwerable to the Preface.